

The Christian Statesman

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The Outlook.

The State of Maine votes again in September on the question of Prohibition, which has been re-submitted to the people by the legislature.

**What About
Maine?**

It is a crisis hour for the state, and also for the nation! The liquor

power of the country will concentrate its batteries upon the state. What will the friends of righteousness do? Will they be indifferent and idle? Will they leave this pioneer temperance state to fight this great battle alone? By prayer, by agitation, by active campaign co-operation, and by liberal contributions, they should rally to the support of those who so long have carried the flag of prohibition in the front rank of temperance reform.

A writer in *Harper's Weekly* is quoted as saying: "Prohibition in the South is a failure, not only because it does not prohibit, but because it is breeding a defiance of law and has set up in the place of licensed sa-

**Peculiar
Logic.**

loons illegal dispensers of liquor." Prohibition will be effective in any community where the people have placed it on the statute books, if the officials are men of intelligence, loyalty and backbone, and if the people who elected them stand behind them in law enforcement; and insist that the oath of office must be solemnly kept. The assertion that prohibition actually sets up illegal dispensers

of liquor is so illogical and absurd as to need no comment.

The following action was taken by the Reformed Presbyterian Synod (Assembly) at its recent annual meeting in the city of Pittsburg:

**Brigham
Young and
the Battleship.**

"That the Synod of the Reformed Presbyterian Church earnestly protests against the acceptance by the government of a silver service for the battleship Utah, on which is engraved the picture of the Mormon temple and a likeness of Brigham Young. Wherever this service would be used it would suggest to the representatives of other nations and governments that the people of the United States regard the Mormon religion with respect, instead of abhorrence, and Brigham Young as a benefactor of the nation. We earnestly pray you that the nation may be spared the pain and shame of this disgrace."

The resolution also directed the officers of the Synod to send copies of the above action, properly attested, to the President of the United States and to the Secretary of the Navy.

This same subject was also discussed in a recent editorial of *The National Temperance Advocate*, under the caption of "An Outrageous Proposition," in the following words:

"There are rumors in the daily papers that the silver service which Utah will

present to the new battleship named after that state, will bear the effigy of Brigham Young on one or more of the pieces. If this thing be true, it will be an unpardonable insult offered to this nation. Brigham Young may have been a great leader, organizer and administrator, but that can never condone for the infamy of polygamy that has made Mormonism a stench in the nostrils of decent people. To ask the people of the United States to accept a gift that would perpetuate the memory of such a man would be the grossest insult that could be offered by Utah to the United States government, and we wonder not that protests are beginning to be heard on every hand against the acceptance by the government of a gift implying recognition of Brigham Young. *Harper's Weekly* thus pointedly sums up the case against him:

"He was an eminent man; eminent as one of the worst and most mischievous enemies of American civilization. He helped in extraordinary manner to fasten onto a large area of our Western territory a false and degrading polygamous religion, abhorrent in its theories and principles to the moral sense of our people and of the people of every civilized nation in Europe. He did mischief actively as long as he lived, misleading the ignorant and plotting incessantly against the good name and laws of our country, and, when he died, left to be cleaned up a miserable mess, the expurgation of which has made our government abundant trouble in the past and promises to make it plenty more. There is no question about Brigham's standing or quality, and no need of extenuating either. He was a bad lot, who poisoned the well of truth and taught folks to drink of it."

It would be an inexcusable blunder, and more than that, an offense against the moral sense of the American people, to accept a silver service for the battleship Utah, bearing a figure of an unrighteous public leader like Brigham Young. It would be a governmental recognition and approval of the man and his system. Let the American people, through the press, the pulpit, and other institutions, speak out against such a mistake. Mormonism is not only un-Christian but also un-American.

Agitation is in progress in different parts of the country for more Sabbath rest in connection with the government mail service. Recently Representative Mann, of Illinois, the Republican leader in the House of Congress, introduced a

**The Sabbath
and the
Postoffice.**

bill of only nineteen words, but of great significance. It reads: "That hereafter postoffices shall not be opened on Sunday for the purpose of delivering mail to the public." Mr. Mann uses the following significant words in speaking of the matter:

"I am not exactly a 'Blue law' man with regard to the observance of Sunday, but I feel that it is desirable as far as practicable to have one day's rest in the week, and also to pay proper respect to the religious sentiment of the country. I don't know whether I am the only one, but I am one member of Congress who does not get mail on Sunday, and I see no hardship in not receiving mail on that day. The great mass of the people, and also of the business concerns, do not get their mail on Sunday, and do not want it, and it does not seem to me to be quite just to compel postoffice employees to report for duty

merely to accommodate the comparatively small number in the community who desire a Sunday service. We all know the benefit of a day of rest in every seven. Not only does it rest us physically, but it takes the strain off the mind, changes the current of our thoughts to a greater or less extent, and makes us better qualified for our duties. I think government employes ought to have Sunday to themselves, and I believe, as I said before, that it will work no great hardship, if any, on the rest of the community to let them have it."

Henry Hall, staff correspondent, from whom we have quoted Mr. Mann's words, also tells us of Postmaster General Hitchcock's efforts to lessen Sabbath work in the mail service. Last March he issued orders to this effect, The delivery of mail through carriers' windows on the Sabbath, which required the attendance of about one-half the carriers, was discontinued. A certain amount of work, however, was still allowed in important offices, mails being received and despatched, and a limited delivery to the traveling public through the general delivery and the distribution of box mail being continued. "There is a strong sentiment throughout the country favorable to the closing of the post-offices on Sunday," said Mr. Hitchcock, "and the Postmaster General believes that he will be sustained in his efforts to give the employes one day's rest in seven."

First Assistant Postmaster General Grandfield is quoted as saying:

"Three-fourths of the postoffices, including New York, Philadelphia and Chicago, are closed on the Sabbath so far as delivering mail through the carriers' windows is concerned, and that

covers ninety-nine per cent of the mail. It is surprising with how little friction and dissatisfaction this has been done. There have been thousands of letters of commendation, but very few of criticism. Even from Atlantic City, where Sabbath closing in other directions is a burning question, there has not been a complaint about closing the postoffice. While ministerial associations, clerks' and carriers' associations and individuals claim credit for having accomplished this work, the fact is that Postmaster General Hitchcock is the man who has done by far the most toward this desirable object." Credit to whom credit is due; and if Mr. Hitchcock has accomplished such a proportion of this desirable result, he should receive due recognition from all lovers of the public welfare; but the moral sentiment of the people and the efforts of others besides the Postmaster General must not be forgotten.

The *Pittsburg Gazette-Times* in a recent editorial on the subject of the Sabbath for postal employes, said:

"The substantial reduction in Sunday work at the Pittsburg postoffice and stations which has been arranged by Postmaster William H. Davis

Pittsburgh Postoffice and Sabbath Work. will be of far-reaching benefit to the army of faithful employes. It is in line with a reform

that is being effected in several other large cities of the country and its early introduction here shows that Pittsburg is fully abreast of the movement to make the day in the government service, so far as practicable, one of rest. At present each clerk is called upon to work on an average every third Sunday,

while each carrier has been working every second Sunday. Under the new plan each clerk will work one Sunday in four or five and each carrier about every tenth Sunday. The means by which this beneficent result has been achieved impose no hardship on the general public and do credit to Postmaster Davis' capacity for management. According to the new schedule the general delivery window at the main postoffice will be open for only one hour, from 10:30 to 11:30 A. M., on Sunday. All the postal stations throughout Greater Pittsburg, with the exception of seven which will be open for one hour in the afternoon, will be closed during the entire day. Business men who find it important to receive their mail on Sunday may rent boxes in which their letters will be placed on that day only. Curtailment of the Sunday collection service will permit the mentioned reduction in the force of carriers.

"Now let the public lend its cheerful coöperation to the project and its success will be assured. Comparatively few persons really require their mail on Sunday and for these adequate arrangements have been made. Without any sacrifice of general convenience the one day of rest in seven, so necessary to physical, mental and spiritual well-being, is rendered available to the men whose work at best is arduous and nerve-trying. Pittsburg, already renowned for the manner in which it observes Sunday, will now take a further step in the right direction."

These results are helpful and we should be encouraged at the ground gained; but these results are not sufficient. Mere reduction to a minimum of the number of men employed on the Sabbath, or of the

hours of labor on that day, is not enough. Men need the whole Sabbath. Also, the government, as well as the individual, should remember the day to keep it holy. Neither the claims of business or convenience should be allowed to keep mail trains running, post-offices open, or any work to be done in connection with the mail service, on the Lord's Day. Now is the time for continued and earnest agitation and action in this department of Sabbath reform. Churches and civic associations can urge the passage of the Mann bill. Citizens in every community can take steps to release employes in the local post-office from Sabbath work. Much has been done. Much more can be done.

The Rev. Frank W. Sneed, D.D., pastor of the East Liberty Presbyterian Church, not long since, in the presentation of a sermon on the

subject of Sabbath observance, used the following timely words:

"One cannot scan the pages of Divine Revelation, even in a most casual way, and fail to discover that one-seventh of our time is claimed by God. He speaks of it as belonging to Him. Of course, all time belongs to Him; He is the author of it, but to the seventh part he lays an especial claim. He frequently refers to the Sabbath as 'my Sabbath,' and often charges unfaithfulness to him on the part of Israel because they failed to keep my Sabbath.

"Our Lord Jesus, when He was upon earth, recognized the sanctity of this day, and it was His custom to observe it as a holy day. At Capernaum, we are told, He straightway entered into the synagogue and taught. Again, when He came

to Nazareth, where He was brought up, as His custom was, He went into the synagogue on the Sabbath and stood up for to read.

"The Sabbath is the great witness for God against atheism, which denies His existence; against materialism, which denies that the things seen strike their roots in the things that are unseen, against socialism, which denies the need of divine worship. It seems an opportune time for Christian men and women to speak strongly and clearly upon this great subject. There are rays of hope coming from many quarters just now.

"Our great Sabbath Alliance is a mighty influence and has been for years in protecting Sabbath legislation. The good women of our churches have recently organized in what is known as the Auxiliary Alliance to resist those subtle influences in the home which tend to destroy the sanctity of this day. They are lifting their voice against that form of vulgar society which dares to use that holy day for social aggrandizement. The Sabbath social functions are an insult to the Lord God of the Sabbath, and men and women ought to know it.

"Labor organizations are joining with the Church in asking for a Sabbath of rest. The United States Steel Corporation and many other similar institutions have taken a great step in advance in elimination of unnecessary Sabbath work.

"The United States government has recently begun to do what many postmaster generals have told the church could not be done, namely, cut down work in the Postoffice Department. All praise should be given to our own postmaster, W. H. Davis, for his splendid stand in this matter and for the beginning that has already been made, and we

have reason to believe that under his leadership all unnecessary work in the Postoffice Department of this city will be stopped.

"Let friends of the Sabbath take courage and let us join with these men and support them in their great work of philanthropy and mercy."

The following statement appearing in *Harper's Weekly*, from a contractor, adds emphasis to other recent dis-

**Curse of
Graft.**

closures concerning the prevalence of graft: "That graft pervades public employment in New York city to a large extent I know to be a fact. When I first started in business on a small scale, years ago, I learned that no city job under any department could be finished profitably without the payment of secret money to somebody. Several times I refused to pay. The invariable outcome was delay, involving loss of my time and consequent loss of money. In one or two instances I persisted in fighting to the end. That meant profits wiped out. It was not long before I realized that success in my business was impossible unless I was willing to pay. I found that every contractor who made a living was charging the city much more than the jobs were worth in order to have a surplus graft fund."

From the New Schaff-Herzog Encyclopedia we take the following items concerning the President of the National Reform Association, Rev. Henry Collin Minton, D.D.: He is a minister of the Presbyterian Church, and was born at Pros-

**Our New
President.**

perity, Pa., May 8th, 1855. He attended Washington and Jefferson College, receiving his degree of A. B. in 1879. He was graduated from the Western Theological Seminary in 1882. He was pastor of the First Presbyterian Church of Duluth, Minn., 1882-3; of the Second Presbyterian Church, Baltimore, 1883-4, but on account of indisposition was not installed. He was pastor of the First Presbyterian Church of San Jose, California, from 1884 to 1891; and of St. John's Presbyterian Church, San Francisco, 1891-2. For ten years (1892-1902), he was Stuart Professor of Systematic Theology in San Francisco Theological Seminary, and since that time he has been in charge of the First Presbyterian Church, Trenton, N. J. He was elected moderator of the General Assembly of the Presbyterian Church in 1901. He delivered the Stone lectures in Princeton Theological Seminary in 1902, and was special lecturer in Theology in Auburn Theological Seminary during the same year. Dr. Minton is an author, having written "*Christianity Supernatural*," (1900), and "*The Cosmos and the Logos*," (1902).

This is the man who has accepted, after deliberation, the presidency of the National Reform Association, at least for the current year. He brings to this organization and movement strong intellectuality, breadth of scholarship and culture, a comprehensive grasp of public affairs, a deep interest in social movements, and an abiding faith in God. May his bow abide in strength! Dr. Minton sails on July 8th, for a tour abroad as special agent for the National Reform Association in the interests of the Second World's Christian Citizenship Conference.

Among all the States of the Union none is more backward in the matter of Temperance legislation than Pennsylvania. For this backwardness two reasons can be given. The first in Pennsylvania is, because the license law of Pennsylvania,

known as the Brooks law, is about the best license law ever adopted, and it therefore stands in the way of local option or any other more efficient temperance measure. The second reason is, because no other State is more completely under the control of the political ring. From a document recently issued by the Anti-Saloon League, we learn a number of very important facts about the struggle in the Pennsylvania Legislature last winter. At the very beginning of the session of this body of lawmakers in January, 1911, they informed the League that no liquor legislation would receive serious consideration. For a time this policy was pursued. Nevertheless, the League prepared a Local Option Bill and had it introduced into the House. It was referred to the Committee on Law and Order, which committee refused a hearing on the bill, a very unusual course for a committee to follow. The bill was reported to the House with a negative recommendation. A motion to place it on the calendar was lost by a vote of 76 to 121.

A bill was then introduced into the Senate providing that no license should be granted when more qualified voters signed a remonstrance than signed the petition. On this bill a hearing was granted, but the Law and Order Committee, having it in charge, decided not to report it in any form.

Near the end of the session when

most of the members had important bills well on the way to enactment into law, two liquor bills were introduced into the Senate, known as the McConnell Excise Commission Bill and the Kline Brewers' Bill. The first proposed to take the granting of license away from the judges in twenty counties, among them being a few counties now "dry," and to put it in the hands of a commission of three men in each county, to be appointed by the Governor. This, of course, would have resulted in restoring the saloon to counties from which it has been driven by the people. The Brewers' Bill provided that brewers and distillers should be excused from seeking license at the hands of the local court, but should make application to the State Treasurer. The people were to be deprived of the privilege of remonstrance. The Treasurer was to have no option as to granting the licenses applied for. Applicants were neither required to be native born nor naturalized citizens, nor were they required to be citizens of the State. Having secured their licenses, the brewers and distillers could sell in any community and to anybody, even in dry territory. These bills were reported favorably within an hour by the same

committee that had refused to report in any form the second of the temperance measures named above. They were rushed through first and second readings as fast as possible. They would have passed third reading and would have been enacted into law had it not been for the timely and energetic action of the temperance people led by the Anti-Saloon League. An analysis of the bills coupled with a warning was sent out, the W. C. T. U. coöperating in the work. Protests came pouring in on the members of the Legislature and action was postponed a day or two. On May first the Excise Commission Bill was indefinitely postponed, but the Brewers' Bill actually passed the Senate, but by a very small majority. It was also adopted by the House, but with some amendments. This made a conference necessary. The Senate refused to concur in the House amendments. Then it was called up in the House again and a motion made that the House recede from its amendments. This motion did not prevail and the State was saved from this disgraceful legislation. All this is evidence of the corrupt character of the Legislature, and of the power of the people when aroused and in earnest.

Editorial Articles.

Agencies For National Reformation.

On other pages of this number of THE CHRISTIAN STATESMAN we publish an article by our esteemed friend, Mr. John A. Dodds, on "God's Agencies for National Reformation." Mr. Dodds has been an ardent friend and supporter of the National Reform Association from

the time of its organization. He firmly believes that it was called into being by God himself to perform a much needed and much neglected work. He believes that the Church in most if not all its various branches fails to preach the Gospel as it relates to national life and welfare. He holds that this failure to present the social and political side of

the Gospel is one chief reason for the partial failure to reach and save the masses of individual souls. In all this we most cordially agree with our esteemed contributor.

Mr. Dodds is an original thinker. He has always been a devout Bible student and from time to time has presented in these columns and elsewhere valuable views on the meaning of certain portions of the Word of God. In the article now published he sets forth the theory that the Church is the original and divinely appointed agency for the restoration of this lost world to its rightful place in the Kingdom of God. Because of failure to fulfill that part of its mission which relates to the reformation of political society he thinks that the National Reform Association has been raised up as a substitute for the Church to perform this particular task. At this point we feel constrained to disagree with him. According to our views of Scripture God's people are His witnesses to maintain His truth and to support His claims in every sphere of life. They are to do this especially in their ecclesiastical and in their civil relations. These in a general way include the whole of life. Hence the witnesses of God are spoken of as two, the ecclesiastical and the civil witness. The National Reform Association is an organization of citizens without regard to their ecclesiastical relations. It is not and cannot be a substitute for the Church. It exists, not so much because the Church fails in her work, but rather because the State fails in its work. True the divided condition of the Church and its failure in large measure to present the social and political side of the Gospel render the work of this Association all the more necessary, but it has not un-

dertaken the work of the Church, but rather some parts of the work of the State. Both Church and State are divine institutions through which God's people are to promote the interests of His Kingdom. The bringing in of the Kingdom of Christ on the earth is the great mission of the chosen witnesses of God. The State fails to do this in a far greater degree than does the Church. The secular character of civil government in this country and the corrupt practices prevalent in political life render it exceedingly difficult for devout Christians to bear witness to Christ's claims in the political sphere. This is the chief reason why the National Reform Association was called into being. It is not a substitute for either Church or State. It is an organization of citizens who realize the great need of political reform on the basis of the Christian principles of civil government and who find that this cannot be done either through the government as now constituted or through any political party. Ignoring all political party and ecclesiastical distinctions they have united together on the basis of those Christian principles of national life which they find in the Word of God and which they believe ought to be embodied in the framework of every civil government. On this platform they stand as the representatives of the second witness for the claims of Christ to dominion over the world.

The Churches and National Reform.

By National Reform is here meant both National Reform in the broadest and most general sense by whatsoever agency it may be carried forward, and National Reform as carried forward by the National Reform Association.

The attitude of the various branches of the Christian Church toward such reform has been a varying quantity. There are denominations which try to maintain the position that the Church as such should sustain no relation whatever to movements in the political sphere. Her whole mission, it is maintained, is to save individual souls, and whenever she steps outside this line of work she has gone beyond her proper sphere. Such Churches find it exceedingly difficult to maintain this attitude consistently. Circumstances arise in which an attitude toward some specific reform measure, such as the enactment and enforcement of Sabbath laws, or laws regulating marriage and divorce, must be announced both by ministers and congregations, and by Church judicatories.

On the other hand there are individual Christians, if not denominations of Christians, who maintain that the Church alone is commissioned to carry forward the entire work of reform in every sphere of life. Those who take this position join hands with those who take the other extreme in refusing to sustain any relation to voluntary associations organized for reform purposes.

Gradually the denominations are obtaining clearer views on this matter and are giving forth deliverances accordingly. At least three supreme ecclesiastical judicatories at their spring meetings this year issued such deliverances. The General Assembly of the Presbyterian Church at its recent meeting in Atlantic City commended the National Reform Association to the support of the people under its jurisdiction. The United Presbyterian General Assembly, meeting in Washington, Pennsylvania,

took similar action. The Synod of the Reformed Presbyterian Church (O. S.), meeting in Pittsburgh, took action defining the attitude of this Church toward the National Reform Association which it has maintained for more than forty years. According to this action the Association is recognized as an association of Christian citizens, operating in the civil sphere, independent of all ecclesiastical control, organized on the basis of the Christian principles of civil government, and therefore worthy of hearty support by all Christian people. This court goes farther than any other, however, in naming an amount of money which it thinks the members of the denomination ought to contribute for the support of the association, and fixing a day for receiving contributions for this cause.

Gradually but surely the Churches are coming to see that both the extreme positions stated above are false. The Church is not and cannot be the only agency for reform work. This burden was never laid upon the shoulders of the Church alone. "I will give unto my two witnesses, and they shall prophesy," is the divine announcement on this matter.

Necessarily, therefore, the Church sustains a two-fold relation to the work of reform. First of all she has a commission to proclaim the social and political message of the Gospel. She must neither neglect this part of her work nor delegate it to any other organization. But, secondly, reform associations, brought into existence from time to time by the will of God, acting as representatives of the second witness in seeking the Christianizing of national life, must be recognized by the Church, treated as allies in the warfare against the king-

dom of satan, and given all that encouragement and support which circumstances may dictate. It is an evident sign of progress that the various denominations are arriving at this view of the matter. It is to be hoped that in the near future many ecclesiastical assemblies will recommend the National Reform Association to the liberal financial support of the people under their jurisdiction. The reasons for such action are these: Church judicatories have the right and are in duty bound to give forth deliverances touching the life and activity of Church members in the political sphere. They should declare what voluntary associations are worthy and what are unworthy of the support of Christian people. Such an association as the one formed for the Christianizing of the nation and government is deserving above all others of ecclesiastical recognition. The lack of complete organization on the part of this association and the consequent lack of facilities for reaching the people with appeals for financial support, and the possession of all these by the Church, make it almost imperative upon ecclesiastical bodies to open the way for all that help which this association needs.

Biblical Sociology.

It is only in recent years that Sociology has attained the rank and dignity of a true science.

The word "Sociology" has been criticised and condemned, because it is composed of a Latin and a Greek word combined, which is not according to the accepted rules for the formation of words. The word, however, has come into general use and is not likely to yield its place

to any other. Besides, it expresses quite clearly the idea intended, and this, after all, is the chief thing words are expected to do. The department of knowledge intended to be covered by the word has in recent years assumed definite shape and is generally recognized as a true science.

At the present time most sociologists are evolutionists. It is perhaps not too much to say that hitherto evolutionists mostly of a very pronounced type have given form and character to this science. Professor Giddings says that "Sociology is an attempt to account for the origin, growth, structure, and activities of society by the operation of physical, vital, and psychical causes, working together in a process of evolution."

From this statement it appears quite evident that Sociology, like some other sciences, is almost sure to be made to do service in the interests of unbelief. It is freely conceded that it is possible for Christians to hold to a form of evolution of the physical nature of man from the lower order of creation. But the primary question is, does man owe his existence to a personal, divine Creator? The secondary is, by what process was the body of man formed? So likewise with reference to the formation and development of human society. First of all, is it the product of a divine mind and second, by what process is it brought into any given state of existence?

It would be worse than folly to deny that evolution plays a part in the history of society. The fault to be found with the average discussion of this topic is not based upon the bare fact that evolution is given a prominent place in the progressive development of the human race, but upon the fact that evolution,

apart from God, is clothed with all the power necessary to produce the results as we see them in the most highly organized political society of to-day. It is made to do the work of God himself. It is a common assumption among scientific men that the supernatural has no place in scientific pursuits and studies. Science simply aims to explain the processes and results as they are observed in the sphere of nature, and has to do with nothing but natural forces. When it meets with anything beyond its present ability to explain, instead of attributing it to a supernatural force it simply postpones its explanation for the present in the confident belief that further investigation will show by what natural process it is to be accounted for. The difficulty here, however, is that in their eagerness to find a satisfactory natural explanation for all phenomena scientists often attribute to natural causes what cannot be accounted for in any such manner. They step outside the proper realm of science as they themselves define it, and enter the realm of philosophy or theology and claim the right to speak dogmatically on questions about which science tells them nothing whatever. Just here lies the error of some of our present-day sociologists. They claim to be able to account for all the phenomena of human society by the "operation of physical, vital and psychical causes, working together in a process of evolution." Evidently there is no account taken here of a supernatural power. The only term in this list of forces that could possibly refer to the supernatural is the word psychical. But the most that can possibly be intended here is that mind forces have had something to do with the evolution of Society, and among these might be in-

cluded a belief in God. But belief in the supernatural is one thing, the actual existence and operation of a Supernatural Power is another. Psychical forces, including man's belief in the supernatural, have exercised a powerful influence in the development of human society. But our contention is that it is not merely human belief in the supernatural that has produced certain results, but the actual operation of that Supernatural Being himself. Sociology as usually taught cannot account for the political nature of man, the formation of civil societies, and especially for the existence of what is known as political sovereignty. The political science of our day no longer claims the right to trace sovereignty back to its source. It simply treats it as a real fact for the existence of which it is not required to give an account. But the realm which sociology marks out for itself must require the explanation of the origin as well as the development of this feature of human society. The explanation is that it is simply the result of the process of evolution. It comes into being through the operation of "physical, vital, and psychical causes, working together in a process of evolution." Such an explanation is no more satisfactory than that proposed by the advocates of the Social Compact theory of government. It furnishes no substantial and permanent basis on which governmental authority can rest. It gives no reason why any man or company of men, not satisfied with the course and results of the evolutionary process, may not set in motion other physical, vital, and psychical causes and produce different results. That is the very thing anarchists are endeavoring to do, and the only right government has to

suppress them, according to this view, is founded on might, not on authority derived from God.

Is it possible to construct a new Sociology based upon the teachings of the Word of God? It is conceded that there is not material in the Bible for a Biblical Geology, or a Biblical Astronomy, but it does not follow that there is not material there for a Biblical Sociology. For certain reasons which will now be briefly stated, it is our belief that there is contained in the Scriptures a vast amount of sociological truth which may be arranged as a true Biblical Sociological science.

Ministers and others who have to deal with mankind as we find them are conscious of the need of such a science. They are persuaded that a mere individualistic Gospel is not sufficient. Their own experience has made this evident. Many are seeking to supplement this individualistic Gospel with a Sociology not learned from the Bible. Many others are groping after the truth, as they feel it must be found in the Bible, but with only partial success. This felt want argues in favor of a Biblical Sociology, since there is no such want which God has not provided for.

A true view of the Scriptures and of the Gospel revealed makes it clear that they deal with men not only as individuals, but also as associated together in families and in nations. No one can read the Bible with care without finding a vast amount of facts relating to social conditions of every sort. In the prophetic portions there are evils of a social nature pointed out and social principles clearly enunciated. No preacher or expositor can deal fairly with the Bible and not find it necessary to set forth these facts.

An examination of works on Systematic Theology and a comparison of the same with the Bible reveal the fact that there is a vast amount of Scripture truth which finds no place in such works. Theology as it has been thought out during the past nineteen hundred years has no place for these truths. What shall we do with them? They were not given for nothing. They must not be ignored. Either our views of what a system of theology should be must be broadened so as to include them, or they must be wrought into a system of Biblical Sociology as a supplement to our present day system of Theology.

For a generation or more it has been supposed that these truths not found available for use in a System of Theology could all be used in the construction of a System of Biblical Political Science. This is true with many of them. It may be true of most of them according to the old time method of presenting the subject. But today, when the Social Sciences are so carefully differentiated from one another, Political Science has been assigned a narrower field than it formerly occupied. If we are to keep pace with the progress made in the classification of the social sciences and observe the boundary lines by which they are separated, it seems almost necessary to adopt the view that the Scriptures furnish the material for at least three sciences, Theology, Political Science and Sociology. It seems, however, that the second and third might very properly be treated as sub-divisions of the first, if the first is defined in such a manner as to include the systematic arrangement of all Bible truth relating to God and man and their relations to each other.

Much has been said of late in favor of the revision of the Theological curricu-

lum as found in most Theological Seminaries, so as to include the study of social problems. A complete revision is not necessary. What is necessary is a broader view of what the old curriculum, rightly viewed, really includes. The times in which we live loudly call for ministers who are acquainted with the social problems of the day and who are able to set forth a divine, infallible remedy for the evils with which society is afflicted. Unless we come to the front with some such remedy, socialism or some other equally inefficient nostrum will be accepted by ever increasing multitudes. As things now look, society must soon choose a Biblical Sociology or go to destruction through vain efforts to heal its hurts by inefficient remedies.

Dangerous and Suspicious Divorce Legislation.

An act amending the divorce laws of this commonwealth has been quietly slipped through the legislature, and received the approval of Governor Tener on April 20. The act is a most radical and dangerous one, and it will no doubt surprise the good citizens of the state to learn of the vital change that has been made in the law and practice with reference to the granting of divorces.

Under the divorce act of 1815, which was a codification of all the previous legislation on the subject, either party to an action for divorce had the right to demand a jury trial of the charges upon which the divorce was sought.

For nearly 100 years this salutary law has been in operation. By virtue of it, an accused wife, probably the victim of the machinations of a husband who desired to rid himself of a relationship which had become unattractive, might

ask for a jury of her fellow-citizens to pass upon her guilt or innocence. The right of trial by jury could not be invoked in a more sacred cause, in a more important litigation, short of an accusation of murder.

By the legislative act approved by Governor Tener last April, this right to trial by jury was taken away, and is made dependent upon the will of the court in which the divorce proceeding is brought.

Under the new law, the person who desires to have a jury trial must take a rule upon the opposite party, which rule must be allowed by a judge of the court, to show cause why the issues of fact in the litigation should not be tried by jury. The act further provides as follows:

Upon the return of such rule, and after hearing, the court may discharge it, or make it absolute or frame issues itself, and only the issues as ordered by the court shall be tried accordingly; but such rule shall not be made absolute when, in the opinion of the court, a trial by jury cannot be had without prejudice to public morals.

If anything could be added to the enormity of this legislation, it is the hypocritical pretense that it is in the interest of "public morals." When before have the proceedings of courts of justice been impugned as prejudicial to public morals? What would be thought of a denial of the right to trial by jury in the criminal courts for offenses against chastity, upon the ground that "public morals" might be affected thereby? And if public morals are affected by the proceedings, are they any less injured when heard in court by a judge than they are when heard by a judge and jury.

A large part of the criticism of the existing practice in divorce is based upon the fact that the proceedings are private, and divorces are slipped through with rapidity and in secret. By this most recent legislation, further secrecy is added to divorce proceedings and the right to a public trial is taken away from wife or husband, at the discretion of the judge.

So, also, as to the expedition with which divorces are obtained. The most recent act further greases the judicial ways so to promote the rapidity, as well as the secrecy, with which marriage may be dissolved.

Under existing laws, a jury trial, especially in the great cities, cannot be had for a year, and often two years, and this delay in such divorce cases and this publicity has deterred the bringing of many an action for dissolution of marriage, and the time before the fatal decree would be entered has resulted often in a restoration of harmonious marital relations.

Under the new act, not only may a judge refuse the right to trial by jury, but it is also provided that: "When after hearing, the rule is discharged, the court may proceed to hear the case." Thus does this iniquitous act strike a double blow at the sanctity of marriage by allowing a judge to refuse a jury trial, and forthwith to proceed to hear the case himself. And all this in the interest of "public morals!"

The astonished citizens of this commonwealth will probably obtain some hint of the real purpose of this legislation by a consideration of the second section of the act, which provides that, after its passage, "all cases in divorce now pending, or hereafter begun, shall be

proceeded with only in accordance with the provisions hereof."

Thus is this act made applicable to pending cases, as well as future ones, and the inquiry necessarily at once arises as to what special pending case the act is intended to effect.

There can be little doubt that an investigation will disclose sooner or later, in whose interest this legislation has been quietly placed upon the statute book. Potent, indeed, must be the influence of the person powerful enough to have the divorce code of an entire commonwealth changed to facilitate the dissolution of a single marriage relation.

That personal interest controls much legislation is not to be doubted but, until now, no such infamy was ever perpetrated as the passage of an act affecting the homes and families of an entire commonwealth, in order that some favored one might more quietly and expeditiously dissolve the marriage bond.

That the governor of the state should have approved this legislation is a reproach. In a matter so vitally touching the sacredness of the family relation and the welfare of children, it would have been the proper thing for the executive to have taken counsel with the leading representatives of the churches and moral associations of the state. Had this been done, the protests of the clergy and righteous citizens everywhere would have been overwhelming.

Instead, however, of doing this, the enactment was approved and made the law of the commonwealth, without notice. To the more than 7,000,000 citizens of the state, this editorial will probably be the first notice of the vital stab inflicted upon the marriage relation in Pennsylvania.

Contributed Articles.

God's Agencies For National Reformation.

BY JOHN A. DODDS

"And it shall come to pass in that day that there shall not be light." ("The light shall not be bright nor dark."—Margin, A. V.), "but it shall be one day known unto Jehovah: not day and not night; but it shall come to pass that at evening time there shall be light," Zec. 14:6-7. That day is still the present day, the day of satan's Kingdom and government as the god of this world. The Scriptural knowledge of that day "shall not be clear nor dark," simply twilight knowledge. This accounts for the great number of Christian denominations of our day. In the twilight they do not see alike. When Adam gave the kingdom and government of this world over to the devil, God instituted the Church, that through it he might reclaim the kingdom and bring the world back into right relationship to the Kingdom of God, so that His will might be done on earth as it is done in Heaven. Is the Church fulfilling her mission?

There is not one among all this multitude of Christian denominations that makes this a work of even ordinary importance, and for this reason "they are weak and sickly and many sleep," and have accomplished comparatively little in the special work they have undertaken, in the last eighteen hundred years. The line of work undertaken by all the churches without exception is and has been simply the salvation of individual sinners. To this cause alone they have given their prayers, their money and best endeavors. They are so busy trying to

keep men out of hell and to get them into Heaven that they have had neither time nor inclination to preach the good news of the kingdom or to work for it, not caring to follow the example of such men as John the Baptist, or of Jesus Christ, who preached the good news of the Kingdom. When Jesus sent the Twelve to preach he commanded them to preach the gospel of the Kingdom. When he sent out the Seventy he gave them the same command, "Preach the Kingdom."

All the Apostles afterward preached the good news of the Kingdom. There will be but comparatively few sinners saved before the Kingdom is fully come. It is after the Kingdom has come that the great multitude which cannot be numbered are saved. In comparison with this are the 144,000 who represent all those who will be saved through great tribulation in the twilight caused by satan's government of this world. The saving of sinners is not an immediate *end* to be obtained; it is rather a means to an *end*, which is to dispossess satan of this world and return it to God, and to place it in right relationship to his Kingdom. By man's sin this world was lost to God's Kingdom. At that time there were only two people in the world to be lost or saved. But God and his Kingdom suffered the loss of the whole world which He created for His own special glory. It was lost through man and can be restored to God only through man.

The saving of men is therefore necessary in order to accomplish this most important end. "The Son of God was manifested that he might destroy the

works of the devil." The greatest work of the devil which the Word made flesh came to destroy, is his government as the god of this world, which became his by right of conquest, which he has governed in the interests of his kingdom from the beginning until the present time, by deceiving the nations. This foundation work of the devil, the Word made flesh can destroy only by undeceiving the nations, teaching them that their best interests and even life itself depend on obedience to God's laws given to nations as such. The answer to the prayer, "Thy Kingdom come," is all this world needs. It was for this that God sent His Son into this world. It includes all that the Church need work for.

The God of nations foreseeing the indifference of the Church concerning the coming of the Kingdom, provided a substitute, which has taken up this great work so universally discarded by the churches. That substitute is the National Reform Association. The Apostle John in vision saw this substitute in symbol, and describes it as follows: "And I saw an angel coming down from Heaven, (the visible Church), having the key of the abyss and a great chain in his hand. And he laid hold of the dragon and bound him for a thousand years and cast him into the abyss, and shut it and sealed it over him," etc. Rev. 20:1-3. By this symbol John gives a good description of the National Reform Association and what it will actually accomplish for this world. This Association is composed of members of all Evangelical churches, members who can do for the coming of the Kingdom in the National Reform Association what they cannot do in any Church. The key and chain in the angel's hand are sym-

bols of the great Scriptural principles of the Association, which will banish the devil from the world as effectually as did the angel.

The principles of the National Reform Association are these: Jehovah God is the source of all power and authority in civil government; the nation in its government should be governed by God's law revealed in the Bible to nations as such; Jesus Christ is Governor over the nations, appointed by God to administer His government and execute the laws of His Kingdom in this world, through the agency of the Holy Spirit, to the glory of God the Father. The National Reform Association is the only organization in the world that makes it a special work to have the nations of this world become the Kingdom of our Lord (Jehovah) and His Christ. Its prayer is Psalm 67: "God be merciful unto us, and bless us, and cause His face to shine upon us, that thy way may be known upon earth, thy saving health among all nations."

Happy, happy, thrice happy through all eternity will they be who gave their best endeavors while in this world to restore to Jehovah the full possession of His long lost and most highly prized treasure. This world is God's workshop, in which He makes His jewels. Heaven is the safe in which He keeps them.

The Moral Accountability of Nations*

BY THE REV. T. P. STEVENSON, D.D., LL.D.,
Corresponding Secretary of the National
Reform Association.

With strict propriety this subject is set down for consideration at the opening of

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this Conference, because it is fundamental to all that is to follow. In advance of any intelligent consideration of the Christian principles of civil government we must determine whether or not nations are moral beings, and whether Christianity can properly be predicated of any nation.

The very statement of my theme is meant to affirm that a nation is capable of doing right and of doing wrong; that it is subject to God's moral laws, is accountable to Him, and is judged, punished and rewarded by Him as are other moral beings. The highest welfare of a nation, therefore, consists in the perfection of its moral character, and this perfection is to be sought in the use of moral forces and agencies.

It will help us to a clear perception of this thought if we consider for a moment the opposite view. The secular theory of civil government denies that the life of nations lies at all in the realm of morals or religion. The word "secular," derived from the Latin "*sæculum*," the present age or world, is used to describe that which is concerned only with things present and visible. When applied to nations and governments it is meant to affirm that their ideas and motives are drawn only from this present world and that they have nothing to do with God or with religion. Thus Gerrit Smith, a well-known publicist of a generation ago, wrote: "It makes no difference to the State whether there be one God or twenty gods;" and the New York Evening Post once said: "The only office of government is to make bread cheap," that is, to promote the material welfare of the people.

This secular theory has been widely held in the United States, has been taught in colleges and universities, in re-

ligious journals, and even in the pulpit. It was said by the distinguished Roman Catholic writer, Dr. Orestes A. Brownson, in his book on "The American Republic," to be the prevailing theory among American statesmen "so far as they have any theory at all." It is not now nearly so prevalent as it once was. Its tremendous significance lies in the fact that, if it were the true doctrine, it would render all acts of civil or national worship impertinent and improper; it would call for the abolition of Thanksgiving Days and of prayers in Congress and in State Legislatures; it would forbid logically the use of the oath in civil life and of the Bible in the public schools and would cut the nation off from God as completely as if there were no God.

The truth that nations are moral beings is established by the following considerations:

1. The nation is composed of moral beings. This fact is the foundation of the moral nature of the nation. Other attributes of its constituent elements are attributes also of the nation; as, for example, consciousness, intelligence and freedom. A tree has none of these attributes because the particles of which it is composed are neither conscious nor intelligent nor free. A tree is therefore a merely physical organism, and its nature and its life are determined by merely physical or material laws. A nation is a being which lives and moves in a higher sphere, which is conscious of moral obligation and of its own freedom and power to choose and to act in obedience to moral law or in violation of it. This is possible because the nation is composed of moral persons, whose moral attributes become the attributes of the nation.

2. The nation has its life directly

from God. Not only is it made up of moral beings, but it is God himself who, in His Providence, has made them a nation, has brought them together and set them in this relation to each other. This is the truth which Benjamin Franklin, in the convention which framed the Constitution of the United States, declared to be his fixed belief, viz., that "God governs in the affairs of men and that if a sparrow cannot fall to the ground without His notice, an empire cannot expect to rise without His aid." In the Scriptures Jehovah constantly claims the creation of nations as His prerogative. He said to Abraham, (Genesis 17:6): "I will make nations of thee and kings shall come out of thee," and to Moses, (Exodus 32:10): "I will make of thee a great nation." Paul declared to the Athenians that "God hath made of one blood every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation," that is, their history and their territory. (Acts 17:26.) This fact brings the nation into relations to God which it would not sustain if God were not the Author of its being. It is not like a voluntary association which is formed solely by the will or consent of its members. No man is a member of any such organization unless he joins it. No man is born into a railroad corporation. But men are members of the commonwealth, as they are members of the family, by birth; that is by God's providence and without any action of their own. A nation is something nobler and greater than these voluntary organizations, and its life is from a higher source.

3. A nation is a sovereign power. It has no earthly superior. The smallest

independent nation, by virtue of its independence, is free from any human authority. No earthly legislature can lay down laws for it. If a nation is not a moral being, accountable to God and governed by Him in accordance with His moral laws, it is an irresponsible power, and there is no judge to whom appeal can be made against its violence. This doctrine would make the nations and governments of the earth literally beastly powers, like the beasts of Daniel's vision, (Dan., 7th chapter), possessed of tremendous strength, but destitute of moral sense and unrestrained by the fear of God or regard for His law. Simply because they did not fear God the empires of Babylon, Persia, Greece and Rome were pictured to the prophet respectively as a lion, a bear, a leopard, and "a fourth beast, terrible and strong exceedingly and with great iron teeth." The doctrine which denies the moral nature of the nation may justly be characterized as the beastly theory of civil government.

The two arguments last presented reveal clearly the difference between a nation and such corporations as are chartered or given a legal existence by human legislatures. Nations are often compared with these "artificial persons," as Blackstone calls them, but the differences between them are fundamental. Such corporations are accidents of human society, not essential or necessary forms of society like the family and the commonwealth. They are not universal, found everywhere and including all men, but local, and including only the few who unite to form them and who choose to remain in them. They are not sovereign powers; on the contrary, they have certain limited powers which are

carefully prescribed, and all their acts are regulated by civil law under civil penalties. They owe their existence to the civil government which incorporates them, and the same power can annul their charters and terminate their existence. The nation, on the other hand, derives its being from God, and its dissolution is a sovereign judicial act of His providence. Every physical organism is bound by physical laws; every civil corporation is governed by the civil law; nations are moral beings, governed by moral laws.

4. The work a nation does proves it to be a moral being. Government has to do mainly with rights and wrongs. These are moral ideas. The laws of a nation define crime and affix penalties to the commission of crime. Her courts and executive officers are occupied with the enforcement of the laws and the suppression of crime. It is absurd to say that a power which employs moral forces and labors for moral results is not itself a moral power and cannot judge between right and wrong.

The work of education, which is generally admitted to belong, in part, to the State, involves moral agencies and works out moral results. All knowledge, if taught in its just relations to other truth, leads the mind to God. The true aim of education is the formation of right character. This is moral. The currents of a nation's life tend to draw all its citizens toward God or away from Him according as the nation itself is God-fearing or godless. The thoughts and purposes which are dominant in the life of the nation tend powerfully to infuse themselves into the mind and heart of every citizen. Mr. Gladstone once wrote: "That which we are individually

we have come to be, in a very considerable degree, through and by means of that which we are nationally." This is a subtle, all pervasive education, immeasurably more effective than any education given in the schools, and it is impossible to divest it of moral character or to prevent it from working out moral results.

Nations bind each other by treaties. A treaty is a direct appeal to conscience, or the moral sense. Only moral beings can enter into treaties and compacts with each other.

Nations are conscious of a mission which they are raised up to fulfill, a work which they are sent to do. A nation which has received a heritage of freedom is under obligation, and knows itself to be under obligation, to impart the gift of freedom, by just and lawful means, to other nations. Dr. Francis Lieber, in his "Civil Liberty and Self-Government," speaks of liberty to pursue "those high aims which have been assigned to it by Providence" as one of the sacred rights of a nation, from which it must not allow itself to be driven by untoward forces. But to speak of the "mission" or "calling" of a nation, to which the nation may prove itself faithful or faithless is meaningless unless the nation is a moral being.

5. The common judgment of mankind affirms that nations are moral agents. All men in their thoughts and in their speech judge nations to be moral beings, condemn them for wrongdoing and applaud them for right and honorable conduct. Nations so judge each other. The terms in which nations complain against each other, the grounds on which they justify their resentment and their retaliation, bear witness here.

All history is written in terms of moral condemnation or approval of the conduct of nations. The call under which this Conference has assembled takes note of the fact that "there is at last a world's public opinion and a world's conscience, and all civilized nations confess themselves amenable, more or less, to these new tribunals." Can such facts be predicated of any except moral beings?

6. The Bible everywhere teaches that nations are moral beings. They are approved and commended for right action; are condemned for transgression and sin; are called on to repent; are spared and delivered, in the Bible history, when they do repent. The prophets of God are sent to nations with His messages; a large part of the Word of God is directly addressed to nations, and another large part is the record of God's dealings with them, while prophecy contains rapturous predictions of the day when all nations shall submit to His authority and shall obey His laws. We cite a few passages: "The Kingdom is the Lord's; He is the Governor among the nations." Psalm 22:28. "He ruleth by His power forever; His eyes behold the nations; let not the rebellions exalt themselves." Psalm 66:7. "O let the nations be glad and sing for joy, for Thou shalt judge the people righteously and govern the nations upon earth." Psalm 67:4. In Jeremiah's fifth chapter once and again God says: "Shall I not visit for these things? Shall not my soul be avenged on such a nation as this?" The fourth chapter of Daniel is a State paper drawn up and published by Nebuchadnezzar, King of Babylon, and addressed to "all peoples, nations and languages that dwell in all the earth," in which he tells how the Most High God had disciplined

him until he learned "that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will." Moreover, the history of one nation is recorded fully in the Bible that all nations and governments may learn on what principles God governs them all, and will to the end of time.

7. The history of nations proves them to be moral agents. Their prosperity, their decay, their downfall, are due to moral causes. Righteousness exalteth a nation. Retribution for wrong-doing is no more manifest in individual than in national experience. "Poetic justice" is found on all the pages of history. The historian who writes without seeing the hand of God in national affairs is as blind to facts as the man who denies the being of God, or His government over individual men. The moral nature and accountability of nations is the true key to history.

8. All writers of the highest authority in political science teach that nations are moral agents. In the exhibit prepared for this Conference and displayed in the lecture room, will be found a Bibliography of the literature of this subject. There are presented there quotations from nearly one hundred authors, all of whom maintain the divine origin of civil society and the moral responsibility of nations. This list includes only works in the English language. If similar works in foreign languages were included the total number would be greatly increased, constituting an array of authorities with whom no writers of the secular school are worthy to be compared for a moment. I append two or three quotations as a fitting close to this discussion.

Chancellor Kent says that "States or

bodies politic are to be considered as moral persons, having a public will, capable and free to do right and wrong, inasmuch as they are collections of individuals, each of whom carries with him into the service of the community the same binding law of morality and religion, which ought to control his conduct in private life."

The words of Cicero are often quoted, "*Religio hæret in republica*;" that is, religion inheres in the very nature of the State. The same philosopher said that they who build the State on nothing higher than human wills "*fundamenta civitatis tanquam in aquis ponunt*"—lay the foundations of the State, as it were, in the waters.

Aristotle presented the highest thought of the ancient heathen world when he wrote: "The end of the State is not merely to live, but to live nobly." John Milton referred to the teachings of this Greek philosopher in the oft-quoted passage: "A commonwealth ought to be but as one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body; for look what the grounds and causes are of single happiness to one man, the same ye shall find them to a whole state, as Aristotle, both in his ethics and politics, from the principles of reasons lays down."

Prof. Tayler Lewis, who was worthy to stand in the very front rank of American political thinkers, wrote in *THE CHRISTIAN STATESMAN* of September 2nd, 1867: "There is a divinity in the State. We have no right to be without government or to live out of political society. With reverence we would apply here what is said of a still higher and more mysterious subject: The State is 'born not of the flesh, nor of the will

of man, but of God.' Therefore, of our political, as of our individual being, it may be truly said: 'It is He who hath made us, and not we ourselves.' We have, indeed, a high and rational freedom in shaping its forms, . . . but its essence, its origin, its sanction, its ground of obedience, its root of life, the principle of its perpetuity, these we did not give it; they have a supernal source; they ascend into the moral or spiritual region; they belong to the religion of the State of which God is the head."

Elisha Mulford, in his profound work entitled "*The Nation*," which has been pronounced on high authority "the masterpiece of American political writings," gives eight pages in his first chapter to the nature and moral accountability of the nation. His thought is profound and his style obscure, but those pages deserve to be read and pondered and read again and again by all who desire to know the truth on this fundamental question. We quote a few of his sentences: "In freedom, and law, and order, in the fulfillment of a conscious purpose and vocation, and in the obligation to law, are the very elements of a moral being: . . . The nation is not constituted in the necessary process of the physical world, but it is constituted in the order of a moral world. Its course is defined in law, and in law as prescribing the actions and relations of men as moral agents. . . . The nation is a moral person, since it is called as a power in the coming of that kingdom in which there is the moral government of the world, and in whose completion there is the goal of history. It is a power in the moral conflict and conquest which is borne through history to the final triumph of the good."

Let us note, in closing, the important

fields of thought and of practical life into which this great truth of the moral accountability of nations leads us. If nations are moral beings, they are guilty of sin. No nation is free from guilt, because no nation has kept perfectly the commandments of God. Unforgiven sin is as serious a problem for a nation as it is for an individual man. What provision is made in God's government for the forgiveness of national sin? We recall the prayer of Moses when Israel had turned back in unbelief and disobedience from the national task of subduing the Canaanites and taking possession of the promised land; "Pardon, I pray thee, the iniquity of this people according to the greatness of thy loving kindness, and according as thou hast forgiven this people from Egypt even until now. And Jehovah said, "I have pardoned according to thy word." (Numbers 14:19, 20.) We recall, also, the prayer of Solomon at the dedication of the temple in which, after recounting certain national calamities, such as defeat in battle and captivity, he adds: "If thy people return to thee with all their heart and with all their soul, then hear thou from heaven and maintain their cause and forgive thy people who have sinned against thee." (2 Chronicles 6:38-39.) These thoughts invest with new interest the language of President Lincoln in his proclamation of a day for fasting and prayer during the Civil War, in which he said: "It behooves us to humble ourselves, to confess our national sins, and to pray for clemency and forgiveness."

Further: Since nations are moral beings, the Bible comes to them as a message from God. A leading religious journal recently justified the exclusion

of the Bible from the public schools on the ground that the Bible is "the sacred Book of the Church," and has no proper place, therefore, in the schools of the nation. But if nations are moral agents whom God has brought into being, and whom he governs, judges, rewards, punishes or destroys according to their moral character, then the nation needs a revelation from God, both as to His law and His pardoning mercy, as well as individual men. The Bible is the sacred book of the nation, as well as of the Church, and has every right to be in the public schools.

The nation can no more prosper or be secure, regardless of the great principles of truth and righteousness revealed in the Holy Scriptures, than can an individual man. There was pregnant wisdom in the ancient motto of the Scottish city: "Let Glasgow flourish through the preaching of the Word."

Good Citizenship and the Penitentiary.*

BY KANSAS STATE CHAPLAIN
THOS. W. HOUSTON.

Good Citizenship and the Penitentiary may not at first seem to be in the same category, but that there is a close relationship is indicated by a possible definition of a good citizen of Kansas, that is, one who, by birth or naturalization, has a citizen's rights and who keeps out of the penitentiary.

Primitive government was through families and clans. In the settlement of this country, national, clan and family ties were broken, and we became an aggregation of individuals, arriving on

*Address delivered at Kansas State Convention, Topeka, April 25.

these shores severally and successively, to whom freedom has been the idea, and the greatest personal liberty has been the aim.

At first, laws among such would be made after the Confucian idea: "What you would not have your neighbor do to you, do not to him." But we are finding that Christ's conception of law is the higher ideal: "Do unto others as ye would that they should do unto you." The course of law and government in the past led Lowell to murmur: "Truth forever on the scaffold; wrong forever on the throne." Chieftains of old seized and plundered, ruling by threats, by sword, by scourge, and by dungeon; to-day our laws say in regard to crime: "You must not; if you do, the result will be fines, imprisonment, death."

In this system by which the State attempts to hold her citizens in the path of mutual forbearance and helpfulness, her strongest and most dreaded penalty is the penitentiary. The relationship of the penitentiary to good citizenship is three-fold: First, it is a warning—the end of the downward path that leads behind the bars; second, it is a place of confinement for punishment to the evil-doer, a protection to society against the law-breaker; third, it is a place of reformation.

As a warning to the careless—and a protection to society against a certain class, it measurably fulfills its functions. The attempt to adjust penalties to the quality of the crime has always been a venture. The confinement of a human being for the purpose of retribution alone seems to run counter to the words of Christ, who taught us that vengeance belongs to God. The inequalities of penalties as provided by the statutes is one of the most noticeable defects in Kansas to-day; and I have no doubt that it is so

in equal degree in other States.

A short time ago a man received a sentence of from 37 to 223 years for forgery by which he did not receive one dollar of value. At the same time, another man was sent to the penitentiary for a term of from one to three years for taking the life of a fellow-man. There is need for reform here.

Taking up the third point, that of the reform of the individual, let us look at the causes which led to his imprisonment. Of the 232 prisoners last received, 66 were led to their crimes through drink, and some of them were also addicted to drugs; 70 per cent. of all used liquor, and it was doubtless a contributing cause in the cases of the majority; 37 of them fell through sexual passions and evil women; 32 of them trace their trouble to bad company and vagrancy; 30 of them to sickness and lack of employment, many of them being untrained for any kind of work; 13 of them fell through uncontrolled tempers; 17 seem to have been naturally dishonest; 9 of them traced their trouble to gambling. In connection with these there are some other statistics: 53 per cent. were single men, with no fixed homes; 12 per cent. were divorced men; 6 per cent. were widowers; leaving only 29 per cent. who were married and living with their wives, and a part of these trace their downfall to unfaithful wives or family troubles. Again, 7 per cent. were illiterate; 50 per cent. had only primary education; 76 per cent. of them have not finished common school training.

In the effort to assist in their reformation, the Governor has given them a high-minded, efficient warden. They have reasonably good quarters and food. They have a good doctor for their bodily ailments; a library and school; regular

employment and regular hours. The State furnishes them a chapel and the advice and guidance of the chaplain. Those who have been addicted to drink and drugs no longer get them. Honesty is inculcated, and to a large degree enforced; quarreling is prohibited, profanity is not allowed; for unclean sexual habits prisoners are punished; industry is enforced; reading and study are encouraged; the chapel services are made attractive; the practical application of God's law and proffered love is made plain; the provision made in Jesus Christ for righteousness for the sinner, strength for the weak, and salvation for the lost are pressed upon them for their acceptance.

There is a Bible in every prisoner's cell, and over a third of them are studying it in classes where the attendance is voluntary. Now, are they reformed? Their bodies are to a large extent. The death-rate among prisoners, and the sick-rate, is much lower than that of the State in general. And this is true in the face of the fact that a large proportion of the men are in poor health or needing surgical attention when they come here. When they get out there is practically no physical craving for drink and drugs. The memory of their past use remains, and forms a temptation. They have learned to work, many have learned trades, some have had clerical training.

Forty-three have been baptized since I have been in the institution; more have renewed their vows of Christian faith and life; over one hundred partake of the sacrament of the Lord's Supper.

Ninety per cent. of the prisoners are not reported, during their terms, for infraction of the prison rules, except in trivial matters. Eighty per cent. of those who are paroled observe the rules in so

far that they obtain their discharge. Two-thirds of them become good citizens in the sense that they keep out of the penitentiary afterward; about one-third of those at present confined there have served one or more previous sentences. I can but think that if the conditions now obtaining in the Kansas State penitentiary were also found in other similar institutions the number of repeaters would be reduced. We must bear in mind that about one-third of these now in the State penitentiary are not residents of Kansas, and of those who are now in the prison and have served previous terms a large part of them served in the prisons of other States.

As to the reformation of the inner man, his character, his thought, his life, the effectiveness of the system is less clear. In some cases, I fear, it is an injury rather than a help; the unnatural life and the association of the beginners-in-evil with hardened criminals have a downward drag which is hard to counteract. And it is a costly system. Kansas has one and one-half million dollars invested in real and personal property in her penitentiary and the economic value of the prisoners is \$900,000.00. The institution is an industrial plant and is self-supporting, but the interest on the capital tied up is \$125,000 a year; add to this the cost of the other penal institutions, and that share of the cost of the State hospitals which is due to crime; the cost of the county and city jails; the courts and work-houses; the state militia, sheriffs, constables and police; the watchmen and detectives and fees paid; add all these together and in the presence of the sum total the million dollar budget for State expenses would no longer seem formidable. Instead of the slogan,

"Reduce the taxes" the economically disposed statesman would surely cry, "Reduce the crime! It will bankrupt the State."

In our penal institutions we are dealing with less than 2,000, one in 800 of the State's people. We should not do less for those who have shot the clutes and bumped the bottom. But we should do more for those who may be tempted to try the toboggan slide. It is wiser to form the character than to attempt to reform it. The expert surgeon may consider the man who fell down the elevator shaft a "beautiful case." If I had gone through the experience I might appreciate his enthusiasm, but I hope my boy will never need his attention.

While the prison should be in the hands of the strongest and wisest men the State can find for the place, should not more careful attention be given to prevent others from falling into the same condition? If drinking intoxicants puts a man in the mental condition in which crime is natural, then is not that drinking itself criminal? If men who sell intoxicants to others, thereby causing them to commit offences for which they are punished by penitentiary terms, should not the whisky vender share in the punishment? Cannot our astute senators and congressmen think of some plan by which sneering liquor-dealers of other States can be prevented from burdening the mails with alluring liquor circulars, which invade the home, where their presence is pollution; and can they not prevent inter-state carriers for a traffic which the State denies to its own citizens?

Instead of the cities of our State appointing a medical examiner for women who sell their bodies for a price per hour, and saying to our men and boys,

"These are clean; you may buy from them the right to lose your manhood," would it not be well for the officers to have written over the door where each such courtesan sits: "Her house is the way to hell, going down to the chambers of death?"

Would it not be well for the State to include in the curriculum of its schools the six commandments of the Decalog which teach our duty to each other? Is not the Sermon on the Mount equal in beauty of diction and purity of teaching to the precepts of Omar? Why should there not be taught in the schools the difference between ethical right and wrong, as well as that between mathematical right and wrong?

If idleness is a source of crime, then let the State frown upon vagrancy and put the idler to work on the highways and public projects and compel the parents who do not provide for their children to labor under official direction. If incompetency and lack of training cause a man to steal for a living, let the State see that boys and girls have the necessary opportunities for practical preparation. If lack of employment or inadequate wages tempt the man or woman to dishonesty, then more careful attention should be given to the remedying of these conditions.

If 75 per cent. of those who are convicted of crime are men without families, should not the family ties be more sacredly guarded? If the widow or deserted mother is unable to meet the needs of her children, shall we not help to maintain the home, in most cases, rather than that her children be given to strangers to be cared for? Love is the greatest character-producing power in the world.

The Reformer's Portfolio.

By Rev. William Parsons, D.D.

Not formal discussion, but suggestion for the workers. The editor of this department invites suggestions. Address 686 E. Pine Street, Portland, Oregon.

A Question of Fact.

Not long ago two questions were informally discussed before a union Ministerial Association. The first of these was: "Is there any organic connection between our government and Christianity?" The second was, "Ought there to be?"

They came in the course of a discussion over a paper read by a Jewish Rabbi. The Rabbi and a leading minister agreed on a negative answer. Were they right?

The constituency of the National Reformer Association think not. All are sure there ought to be, and many are convinced that there is. All will agree that it is not so evident as to rule out discussion of the question of fact.

That there is some connection between these two forces is evident to all. The nature of it is not so clearly defined. There are five possible relationships in which government and Christianity may exist. The first is co-existence, that is, merely existing side by side while in official ignorance of each other's existence, like the Masonic fraternity and the Presbyterian Church, for instance. The second is one of antagonism, where the success of one means the failure of the other. Of course this is not true in the main of our government as administered, though some facts would almost lead one to think so. For instance, the assertion was made to a body of Christian men not long since, that if they indorsed a candidate for any office it meant his defeat. The

course pursued in times past by the post-office department as to Sunday service and the attitude of the Federal government toward "dry" States would create that impression in the minds of some. In intention, however, it is not antagonistic. The third is one of cordial friendship. As we consider the protection afforded to Christians, their freedom of belief and speech, the prominent positions occupied by them in the government, the elements of Christian activity in its paternal legislation, the presence of chaplains in the army, navy and penal institutions, compel a candid person to acknowledge this relationship of cordial friendship. Fourth, that it is one of mutual coöperation, where both have a common end, the peace and prosperity of mankind. Both work together to attain this end. They depend upon one another, the Church for protection, the State for moral instruction that makes men easily governable. Each renders this service while maintaining complete organic distinction.

This describes the relation, both ideal and actual, between the Church and the State, but does not give any adequate picture of the ideal relation between Christianity and the State.

There is more to Christianity than the Church. It is of Christianity we are thinking now and between Christianity and the State this relationship of mutual co-operation, certainly ought to exist, and always does exist where the government is worthy of the name, and

refrains from persecution. But there is more to the ideal relationship than this.

The fifth possible relationship is that of organic identity. In the governmental scheme of Christianity there are four distinct methods. The immediate influence of God upon the individual by providence and the Holy Spirit, the government of youth through the family or parental authority, the government in spiritual things, and in personal morality through the Church, and the government in social morality and material things by the State. The State should be identified with Christianity as an essential part of its scheme. Because it draws its authority from God, or Christ, who is God manifest in the flesh, because it has received his will in a usable form in the Bible, and because he will eventually

overturn it if it fails to promote the ethics of the Christian religion, all of which is such plain application of many Scriptures that I refrain from quoting or citing.

That all of these relations exist today between Christianity and our government indicate both our stage of Christian development, our inconsistency, and need of further development.

When our highest authority takes into account the Christian origin of the nation, treats its teachings as part of the common law, because the most perfect expression of eternal right and justice, when legislatures make provisions for chaplaincies, religious rites in oaths, and prayers, and rest days, it is but recognizing and acting upon this organic relation as an actual fact.

The National Reform Movement.

Executive Committee Meeting.

The second quarterly meeting of the Executive Committee of the National Reform Association met in joint session with the Pennsylvania State Executive Committee in Pittsburgh, the afternoon of June 14th. The meeting was well attended and the interest manifest from beginning to end. Among others there were present the President of the Association, the Rev. Henry Collin Minton, D.D., LL.D., and the Manager of the International Bureau of Publicity, Mr. Clement H. Congdon. The former addressed the committee in the interests of the World's Christian Citizenship Conference with special reference to the securing of representative speakers from other countries than our own, and the latter addressed it on the same subject with special reference to the fixing of the date and place of the Conference, determining the organization necessary properly to prepare for it and the raising of funds to carry it through.

Dr. Minton reported that he had had an in-

terview with Dr. Paterson, of Edinburgh University, who had signified his willingness to attend and speak at the Conference and also to assist in securing other speakers. He also reported correspondence with a number of people abroad who had indicated their willingness to do all in their power to aid in preparing for the Conference, among them some who are willing to attend and speak at it. He was given authority by the Committee to secure at least ten speakers from Ireland, Scotland, England, Belgium, Switzerland, Russia, Italy and France. Among the speakers sought are the Bishop of London, Lady Balfour, and the son of the famous French historian, D'Aubigne. Dr. Minton sails July 8th to be gone two or three months.

Mr. Congdon was authorized by the Committee to visit as many as fourteen cities in the middle and far west with a view to discovering the most suitable date and place for the Conference. He was also instructed to visit railroad authorities with a view to fixing definitely, if possible, the rate and determine

the routes to be used by those attending the Conference. Mr. Congdon left Philadelphia, June 20th, going by way of Detroit for the Michigan State Convention. He will be gone a month or more.

The General Superintendent was directed to correspond with Dr. Nicholas Murray Butler, New York, with a view to securing a representation on the Committee of one hundred to be raised by the American Peace Society to conduct a campaign in the interests of Peace. He was also authorized to secure the introduction into Congress, at this session, if possible, the following Anti-Polygamy Amendment which was unanimously adopted by the Committee:

"Polygamy and polygamous cohabitation being destructive of the family, and being condemned by the law of Christ governing the marriage relation, shall be deemed an offense against the peace and welfare of the United States, and it shall be the duty of Congress to enact suitable laws for the prevention and suppression of this crime throughout the United States and in all places subject to their jurisdiction.

"No person who shall be convicted of polygamous cohabitation after the adoption of this amendment shall be eligible to hold any office, civil or military, under the United States or under any State or Territory thereof, or shall be permitted to vote at any election in any State or Territory, but Congress may, by a vote of two-thirds of each House, remove such disability in any specific case."

The following protest was also adopted and ordered sent the President of the United States and the Secretary of the Navy:

"The National Reform Association, representing many thousands of Christian citizens, earnestly protests against the acceptance of the silver service designed for the battleship *Utah*, on which are engraved a portrait of Brigham Young and a picture of the Mormon Temple. Wherever this service would be used throughout the world it would suggest that the American people regard the Mormon religion with respect instead of abhorrence, and Brigham Young as a benefactor of the nation. We earnestly pray you that a Christian nation may be spared the pain and shame of this disgrace." The General Superintendent was ordered to forward this protest which was done

immediately at the close of the meeting.

The Rev. J. R. Wylie, of New Galilee, Pa., was elected Pennsylvania State Secretary and the Rev. C. G. Sterling, of Indianapolis, Ind., State Secretary for Indiana. Mr. Wylie is to labor specially in conjunction with the General Superintendent in and about Pittsburgh in the near future and Mr. Sterling in the vicinity of Winona Lake in the interests of the annual Institute and Convention to be held there August 7th to 19th.

The Treasurer reported receipts for the past three months amounting to \$5,075.67 and expenditures to the amount of \$5,691.23, thus reducing the balance in the treasury three months ago, \$3,664.36, to \$3,048.80. A heavy draft is soon to be made upon this amount to meet the expenses of Mr. Congdon's trip to the Pacific coast and Dr. Minton's trip abroad.

The General Superintendent's report, which was heartily approved, covers pretty thoroughly the work for the past three months. This report follows:

QUARTERLY REPORT.

The past three months have been exceedingly busy ones. The rapid development of our work calls for strenuous effort to direct and conduct it.

As usual, the General Superintendent and National Field Secretary, the only two people giving their full time to the work, have spoken on an average of from two to three times each Sabbath and quite frequently on week days besides, especially within the past month. Addresses at conventions of Men's Brotherhoods, Young People's Societies, Sabbath Schools, Missionary Societies, Christian Citizenship and Temperance organizations, before church courts and college students, have been delivered by both almost daily for a full month of the past quarter. As a rule, the addresses delivered secure invitations for return engagements and oftentimes for work elsewhere as well.

Dr. W. J. Wilson, elected by this Committee in March last to give his full time to the work and who has signified his intention to accept and begin work in September next, has rendered much and effective service in behalf of the Michigan State Christian Citizenship Convention, program of which is herewith submitted.

Our Secretary of Young People's work, the Rev. J. A. Cosby, who went abroad a month ago and who is to remain for two months yet, is availing himself of every opportunity afforded to interest those of other countries in the next World's Christian Citizenship Conference.

Our President, Dr. H. C. Minton, who has been definitely secured to go abroad the first of next month to secure representative speakers for the Conference, has entered upon an extensive correspondence to make most effective his trip, has secured provisional dates for these speakers here upon their arrival and has prepared a tract for use entitled "The World's Christian Citizenship Conference," copy of which we herewith submit.

Our publicity manager, C. H. Congdon, is sending large quantities of matter relative to our work in general and to the next World's Christian Citizenship Conference in particular to thousands of editors of secular and religious papers throughout the country. Some of this has been printed, we know, because lengthy clippings from daily papers in widely separated and far distant parts of the country have been sent us together with notes of inquiry concerning our work.

The Kansas State Convention, which was pronounced by all parties present a great success, was held in Topeka, April 25th and 26th, with an attendance of 1,200 at the opening session. On the program of this Convention were five State officers, including the governor, who presided at the opening session and made an address. The list of officers of the Kansas State National Reform Association was greatly increased and plans laid for effective work in the future. Through the combined efforts of the National Field Secretary, who was in charge of the Convention, the officers of the Kansas State Association and those in the office here at headquarters, enough money was raised to pay all the expenses of the Convention and turn into the general treasury a balance of over \$200, which more than pays the salary of the National Field Secretary for the month he spent in the interests of this Convention.

Two county conventions have been held in the State of Pennsylvania, one in Butler county and the other in Beaver county. Of the first of these Conventions 4,000 programs

were issued and of the second 1,500. Prominent and able speakers took part in both Conventions. The list of officers in each was increased to twenty-five. A plan of work was adopted in each covering many points vital to the interests of our work and a strong Executive Committee raised to carry out this plan of work during the ensuing year.

A Michigan State convention is to be held in Detroit, June 20th and 21st. The program of this convention is before you and we ask you to note it carefully, especially the governor's endorsement on the title page which was given with the express understanding that it was to appear there and to be used wherever else we desire in the interests of our work. It is proposed to effect a Michigan State National Reform Association at this Convention. The preparatory work for this has already been done.

The program for the Winona Institute and Conference has been practically completed and 2,000 circulars setting forth the same printed and now being sent out. Copy of this circular we herewith submit. The Indiana State National Reform Association is being set to work in behalf of this Institute and Conference. At the meeting of the Sub-Executive Committee this morning the Rev. C. G. Sterling, for years in the employ of the Winona Assembly as Bible teacher in their Technical Schools, was elected to give his full time to the work in Indiana for the next three months, with special reference, the first half of this time, to the Winona Institute and Conference.

Five thousand each of four new tracts have been issued within the past quarter: "Questions and Answers on Peace," by Dr. T. P. Stevenson; "The World's Christian Citizenship Conference," by Dr. H. C. Minton; "Christian Citizenship" and "The National Reform Association," by the General Superintendent. Others are to follow soon. The following tracts have been sent from this office during the quarter: 800 Bible in Our Public Schools; 612 National Christianity in Our Public Schools; 350 Sabbath and the Workingman; 270 Pleas for Religion in the Nation; 175 Anti-Polygamy Amendment; 750 A Christian Nation or Political Atheism, Which?; 145 Religion in Public School Education; 135 The Religious Character of the

National Reform Association; 75 The National Reform Association—A Plea for Its Moral and Financial Support; 120 "This Is a Christian Nation"; 500 Principles of National Religion; and 175 each of the following: The Christian Citizenship Pledge, Lynch Laws and the Principles of Justice, The Christian Amendment and the Liquor Traffic, Christian Citizenship Defined, The True Idea of the State, The Origin of the State, The Ultimate Source of the State's Authority, The Moral Ends of the State, The Institution of Civil Government, The Relation of Nations to the Lord Jesus Christ, Christ's Government of the Nations, The Relation of Civil Government to the Bible, The Moral Personality of the Nation, The Moral Responsibility of the Nations, The Forgiveness of National Sins, What Constitutes a Christian State? Our National Thanksgiving Festival, Religious Defect in the Constitution of the United States; and 110 each of Our National Christianity and Fundamental Law, The Constitutionality of Reading the Bible in the Public Schools, To an Unknown God, The Bibliography, and 50 copies of Our Educational System—Is It Christian or Secular? In addition to the above there were sent out 2,475 copies of the tract, Christian Citizenship, 2,500 of The World's Christian Citizenship Conference, 2,850 of The National Reform Association, 15,500 Convention programs (Kansas, Michigan, Butler county and Beaver county), 10,000 Calls for Conventions (Kansas and Michigan), 1,015 Lists of Publications, 400 Winona Circulars, 500 Pledge Cards, 375 extra copies of the CHRISTIAN STATESMAN, 795 World's Christian Citizenship Conference Reports, 30 Manuals of Christian Civil Government, 18 Sabbath Laws in the United States and 50 Roman Catholic Monastic Institutions in the United States. There were sent out from the office during the quarter 6,163 circular letters of 24 different kinds, 395 separately dictated letters and 500 Postal cards.

Our plans for the immediate future include Chautauqua work for July and August, the holding of a State Convention in Ohio in September and one in Illinois in October, the effecting of further county organizations in Pennsylvania and the carrying forward of the work in the interests of the World's Christian Citizenship Conference. The sum of \$1,771.24 has passed through the office the past quarter.

Items of News.

THE REV. J. R. WYLIE, recently elected Pennsylvania State Secretary of the National Reform Association, began his work the first of July. He will for a time labor exclusively in the western part of the State.

MR. CLEMENT H. CONGDON, publicity manager for the World's Christian Citizenship Conference, is now on the Pacific coast for the purpose of locating definitely the time and place of the Conference. He is expected to return early in the month of August.

THE REV. J. S. MCGAW, National Field Secretary of the National Reform Association, is to make the principal address at the old-time Fourth of July celebration in Beaver county, Pa. He is also to speak at the National Christian Endeavor Convention in Atlantic City, July 7. He will be ten days in Philadelphia and vicinity, July 6 to 17.

THE REV. C. G. STERLING, a minister in the Presbyterian Church, has been elected National Reform Secretary of Indiana. Mr. Sterling began his work July 1 in Indianapolis. He will labor the month of July specially in behalf of the Winona Institute and Conference, after which he will probably aid in preparing for the Ohio State Convention.

THE President of the National Reform Association, the Rev. Henry Collin Minton, D.D., LL.D., who sails for Europe July 8 in the interests of the World's Christian Citizenship Conference, will not return until the month of September. He expects to spend the entire summer in an effort to secure representative men from foreign countries to attend and participate in the exercises of the Conference.

IT HAS been found necessary to postpone the Illinois State National Reform Convention, contemplated for July, until October, because so many leading citizens of the State, whose interest in this convention is desired, are to be absent from the State during the month of July. Dr. W. J. Wilson, who enters upon the work of the Association the first of October next, will assist the National Field Secretary in arranging for the Illinois Convention.

THE GENERAL SUPERINTENDENT is to spend the last week in July, the month of August and

the early part of September in Ohio, Indiana and Illinois, in the interests of the Winona Institute and Conference in Indiana, August 7 to 19, the Ohio State Convention in September and the Illinois State Convention in October. He is to speak at Winona Bible Conference August 22, which is their Home Mission Day, discussing the theme, "America for Christ."

THE attention of the friends of National Reform is called to the very heavy draft made upon the treasury of the Association by the trips of Mr. H. C. Congdon to the Pacific coast and Dr. Henry Collin Minton to foreign countries. The bare expenses of these trips are paid by the Association, but this totals no small sum of money. This notice is given in the hope that the friends of our cause will be generous in their contributions and that they will not delay in making them.

THE daily press contains the announcement that the Ohio State Legislature has fixed upon the month of January, 1912, as the opening date of the proposed Ohio State Constitutional

Convention. It is the purpose of the National Reform Association to hold a Convention in Ohio, probably in Columbus, in the month of September next, at which it is expected to effect a State National Reform Association that will take up the work of seeking to have some more distinct recognition of the Christian principles of civil government in the revised constitution of the State.

THE Michigan State Christian Citizenship Convention in Detroit, June 20 and 21 was in many respects one of the most interesting State Conventions ever held under the auspices of the National Reform Association. With scarcely an exception the addresses delivered were of the very highest order—probably the very highest ever heard by any at a State Convention. The interest throughout was deep. The notices given in the daily press of the Convention and its work were more extensive than any hitherto accorded any State convention. While the attendance was not so large as at some other conventions, the work accomplished was quite as great. A State organization was effected. See the last cover page of this issue.

Acknowledgments

Dec. 1st, 1910, to June 1st, 1911.			
Allegheny, Pa.	\$64.75	Dr. H. H. George.....	10.00
Almonte, Canada	26	First Congregation	18.50
Apollo, Pa.:		Belle Center, O.:	
A. Houston	1.00	J. J. McConnell.....	21.00
Butler, Pa., Convention	30.10	Bovina, N. Y.....	24.94
Bethel, Ill.	19.79	Burlington, Iowa:	
Bellefontaine, O.:		M. E. Brotherhood	25.00
R. F. Glasgow	12.50	Bloomington, Ind.:	
Belding, Mich.:		Sabbath School	16.80
F. J. Lavender	1.00	Bostwick, Neb.:	
Barnesville, N. B., Canada	4.63	W. H. Middleton	1.00
Beaver, Pa.:		Barnet, Vt.	15.49
Miss S. B. Houston	3.00	Coultersville, Ill.:	
Mrs. R. M. Reid.....	5.00	Mrs. Elder	1.00
Beaver Co. Nat. Ref. Assoc.....	5.57	Cambridge, Mass.	7.50
Beaver Falls, Pa.:		Clarinda, Iowa	39.00
M. E. Congregation	6.40	Mrs. M. E. McKee	25.00
F. W. Ransom.....	10.00	Canon City, Col.....	5.00
Geneva Congregation	18.20	Camden, N. J.:	
College Hill Congregation, Add... ..	20.00	Miss Mary Anderson	3.00
		Canonsburg, Pa.:	
		Rev. W. B. Smiley.....	1.00

Chester, Pa.		Claude Kelly	1.00
R. H. Pratt	25.00	F. H. Knight	1.00
Cedar Lake, Ind.	6.00	W. H. Dyer	1.00
Cincinnati, O.	6.96	Alice S. Hancock	1.00
Connellsville, Pa.:		W. W. Allen	1.00
M. P. Convention	7.00	Rev. and Mts. C. C. McLean.....	2.00
Delhi, N. Y.:		B. H. Mathias	1.00
G. G. McLaury	1.00	Homer City, Pa.:	
Detroit, Mich.:		Rev. J. R. Morris	2.50
D. A. Byers	2.00	Homestead, Pa., Meeting	3.53
East Greenwich, N. Y.:		Irwin, Pa.:	
J. S. McMunn	1.00	J. D. Barr	1.00
Ellwood City, Pa.:		Mrs. A. J. Houston	1.50
C. E. Zeiler	1.00	Miss M. Taylor	1.00
Convention Offering	2.20	Indiana, Pa.:	
Miss A. Jackson	1.00	Jas. Given	1.00
Miss B. Runyon	1.00	Kansas City, Mo.	10.00
Mrs. A. V. Runyon	1.00	Little Beaver, Pa.	54.50
Ellen J. Bell	1.00	Lewisburg, Pa.:	
Rev. C. Bell	2.00	I. M. Dreisbach	5.00
W. F. Reber	1.00	Long Branch, Iowa	23.00
J. W. Morrison	2.00	Lisbon, N. Y.	2.30
J. A. McDonald	2.00	Lochiel, Canada	1.00
Esckridge, Kans.	29.13	Lake Reno, Minn.	16.08
Ferndale, N. Y.:		New Galilee, Pa.:	
J. C. Fraser	2.00	Miss Mattie R. Wylie	5.00
Fremont, Ind.:		D. T. McCalmont	1.00
Mrs. W. C. Boor	1.00	New Castle, Pa.	12.50
Galion, O.:		Y. P. S. C. E.	10.00
S. M. Jagers	2.00	Jas. Peebles	1.00
Glenwood, Minn.	5.10	C. L. Evans	2.00
W. Hogan	10.00	J. H. Kocher	3.00
Grove City, Pa., Bible Class	9.57	Rev. S. J. Crowe	10.00
Grove City, Pa., U. P. Cong.	4.83	Rev. S. C. Gamble	1.00
Hebron, Kans.	12.85	New Kensington, Pa.:	
Hickory Grove, Iowa.....	1.00	Y. M. C. A. Offering	6.02
Hopkinton, Iowa	25.00	J. H. Wilson	2.00
Hillsdale, Mich.:		Newburg, N. Y.:	
Rev. W. J. Wilson.....	25.00	H. D. Comfort	1.00
Holly, Mich.:		First Newburg	25.00
S. S. Arthur	1.00	New Alexandria, Pa.:	
Harrisburg, Pa.:		J. C. Elder	1.00
A. C. Hocker	1.00	R. B. Elder	1.00
W. H. Wolf	1.00	S. M. Steele	10.00
D. W. Graybill	1.00	A. C. Brown	1.00
D. Fitzgerald	1.00	Nova, O.:	
D. F. Saul	1.00	Mrs. Martha Cubbison	1.00
J. A. Fackler	1.00	New Concord, O.	16.95
A. B. Hess	1.00	Northfield, Mass.:	
C. I. Leiper	5.00	A. Waldo Stevenson	5.00
Dr. G. Reed	1.00	New Wilmington, Pa.	5.16
E. K. Denlinger	2.00	New York, N. Y.:	
M. H. West	1.00	Third N. Y.	15.00